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PATHWAY TO GOD

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GURUDEV
Dr. R. D. Ranade
with his holly mother
(3rd July 1886 to
6th June 1957)

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Editor's Word...

Esteemed Spiritual Aspirants,

We feel very proud to place this number into your hands. Proud because in these days of sms, WhatsApp, Facebook, Twitter where reading and writing are 'bygones' Pathway to God is rendering its service since past five decades.

Truly dear readers, reading alone can widen the horizons of knowledge which is like an aperture. The more we learn the more we realize how much still remains to be learned. Man in fact is a student all thro' his life. Hence Francis Bacon rightly puts it,' Some books are to be tasted, some to be read, some others to be chewed and digested.' Great classics of the world, philosophies , books on spiritualism,life skills, personality developments are those ones which should not only be just skimmed over or scanned but they should as well be chewed, digested and made part of our day-today life. Only a thoroughly read person can be called a 'complete man' as distinct from animals. Our good reading should be reflected in our thoughts, feelings, attitude, actions, behavior, habits , personality and finally they alone shape our destiny. Only then do we attain the true purpose of our coming to this world.

Indeed there is no dearth of such mind-transforming, mind-revolutionizing books in this world but there is for sure dearth of readers! World classics , histories, biographies help mold our lives. As H. W Longfellow aptly says in his poem Psalm of Life -

Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

Our Pathway to God has been presenting the wisdom of the world thro' its pages. Our esteemed readers, we are sure, will accomplish themselves by probing into various articles. The editorial Board is grateful to all our contributors.

We also thank all the members of the Board of Trustees for their guidance and encouragement in bringing out this issue.

We highly appreciate Mr. Aul Bhatkhande and his team of Impressions for bringing out this journal so meticulously.

Have an insightful journey all along the way toward Pathway to God.

Editor-in-Chief

The Santometric Applications To Madivaleshwar And His Prominent Adherents

Spiritual fragrance of Kadakol Madivaleshwar and his close associates Khainoor Krishnappa, Kadlewad Siddappa, Telagabal Revappa, Channuru Jalal Saheb has started spreading across the boundaries of Kalaburagi and Yadgir districts of Hyderabad Karnataka, Vijayapura district of Bombay Karnataka no doubt, but elsewhere at snail's pace and in order to give a fillip to this process to a certain extent, I would like to introduce these revolutionary and reformative Kannada poet-saints by employing the innovative research technique of Santometry (an evaluation of saints in relation to some other saints or Gods) wherever possible.

Madivaleshwar (1780 Bidnoor of Taluk Afzalpur in Kalaburagi District - 1876 Kadakol of Taluk Jewargi in Kalaburagi District) is said to be an incarnation (avatara) of Param Shiva according to Sri Guru Madivala Devaru Nija Nilaya Purana (Vide for details Bali 2006:45). However, from the historical viewpoint Madivaleshwar appears to be an illegitimate child/son of Gangamma (widow) and Virupakshayya - a pontiff of Bidnoor and it is for this prime reason, Madivaleshwar has to face a number of challenges in life boldly.

Sri Guru Basavadevaru - the tenth pontiff of Mahantesh Muth performs rituals of Linga Dhaarana and Linga Deeksha of Madivaleshwar. Madivaleshwar receives Jangama Deeksha from Guru Kalkeri (Taluk Sindgi, District Vijayapura) Maruladhya - the spiritual teacher of Sri Sharana Basappa (1746-1822) and Shiva Deeksha from Mahanta Swami - pontiff of Chimanageri (Taluk Afzalpur). Madivaleshwar spends his childhood in Chimanageri and Gadduge of Mahanteshwar. This Gadduge is between Chimanageri and Chowdapur (Taluk Afzalpur).

Madivaleshwar learns farming, Ayurveda, Naturopathy, Vedanta, Sharana Sahitya, Avadhoota traditions, Siddha, Mantra and Tantra. The following incident indicates how Madivaleshwar defeats Gosayi Bava of Salegaon (Taluk Chincholi, District Kalaburagi) known for his arrogant exhibition of occult power.

Gosayi Bava has a cot. One he who sleeps on his cot (other than Bava) meets invariably with death. Bava challenges people to come and sleep on his cot. Once Madivaleshwar accepts the challenge with a view to annihilating Bava's ego and sleeps on the cot and escapes from the clutches of death. Bava accepts his defeat and hands over the cot to Madivaleshwar. This cot is still shown at Kadakol Muth. Such incidents that have taken place in the life Madivaleshwar mirror Madivaleshwar's tendency like Allam Prabhu to destroy the illusion (Bali 2006:414) of people.

The number of poems penned down by Madivaleshwar under various pennames like Guru Mahanta, Bidnoor Madi val Deshik, Chinamageri/Chinmayagiri is 310 and his poems *Jyoti Belagutade zaga zaga, Tanna Tanu Tilidamele* are popular even in Nimbargi Sampradaya.

Before settling down at Kadakol, Madivaleshwar seems to have visited a number of villages surrounding it and even Srishail. Madivaleshwar takes his Jeevanta Samadhi at Kadakol.

Parents of Krishanppa (1825 Yalgi - 1875 Yalgi) are Kashibai and Shvia Bhat- the *Shaiva* Brahmin of *Gautam Gotra* and the prime priest of Ishwar temple-Yalgi (Taluk Shorapur, Dist. Yadgir). The early death of Shiva Bhat compels Kashibai to settle down at her natal house in Khainoor (Taluk Sindgi, District Vijayapura) along with her four sons and two daughters.

Krishnappa's thread ceremony takes place at the age of eight and he comes under the great influence of Madivaleshwar at the

age of sixteen. Madivaleshwar cures Naru Bene (disease caused by Guinea worm) of his disciple Krishnappa. As the melodious voice of Krishnappa impresses Jahagirdar, he gifts twelve acres of land to Krishnappa. Krishnappa in tum hands over the land to Kadakol Muth.

Like his Spiritual Master Madivaleshwar, Krishnappa is a great reformer and revolutionary. For instance, Kumbar Rachavva - a woman of questionable character takes to spiritual life on account of Krishnappa's efforts and guidance.

In one of his 82 poems, Krishnappa intends to propitiate his Guru by writing poems like Kabir and Kamal (*Vide* Ranade 1960:281-83).

It is interesting to note that Koodalgi (Taluk Jewargi) Baba Sadguru Shantananda Saraswati - the son of Chandamma is regarded as the second incarnation of Krishnappa by the followers of Baba.

Krishnappa has a special affection for Chandamma - the third daughter of Bheema Bhat (Krishnappa's eldest brother). Chandamma marries Bhagamma's son. Bhagamma is the sister of Krishnappa. Chandamma happens to be pregnant at the time of Krishnappa's Jalasamadhi in the well of Yalgi. She later gives birth to a male child and calls him fondly 'Baba'. Baba is pious and affectionate by nature. He embraces Sanyasa and becomes the pontiff of Koodalgi Muth.

Siddappa (181 lc - 1878c) hails from Kadlewad (Taluk Sindgi). He is well built and married. By occupation he is a cowherd.

After finishing his work, Siddappa visits Kadkol very often along with Ramachandrappa Gowda - a disciple of Madivaleshwar. Siddappa becomes the most obedient and innocent disciple of Madivaleshwar and settles down at Kadkol. Siddappa's *Samadhi* is at Kadlewad.

Nothing precise can be said about the exact number of poems composed by Siddappa. In one of his poems Siddappa traces his lineage to Arnbigara Chowdaiah[1].

Among the most frequently mentioned disciples of Madivaleshwar, Telagabal Revappa stands third, the other two being Khainoor Krishnappa and Kadewad Siddappa. Telagabal is in Jewargi Taluk. Revanasiddeshwar is his village and the family deity.

The birth place of Revappa is Konasirasigi of Jewargi Taluk. He takes birth in the Veerasaiva Hoogar (flower dealer) family. But he loses his parents early. In the absence of any flower dealer at Telagabal, he shifts his residence there along with his two brothers Lingappa and Shekappa.

Revappa marries Parvati and the couple are blessed with five daughters.

Revappa visits Kadakol By walk Madivaleshwar considers Revappa as his own son.

Revappa informs his spouse that he wants to go on pilgrimage to Srishail (most probably) and requests her not to wait for his return. There is no Samadhi of Revappa.

Hitherto 21 poems of Revappa are discovered under various pen names like Telagabal, Mahantapur Madival, Mahantapur Guddada, Mahanta Madival.

Nabisab and Nabummabi are the parents of Jalal Saheb (1770c. Anak Sooguru of Chitapur Taluk in Kalaburagi District - 1850 Channuru of Shahpur Taluk in Yadgir District). Jalal Saheb learns Sanskrit and Kannada (especially Vachana Sahitya) at Korisiddheshwar Muth and Urdu in rural school.

Farming is the profession of Jalal Saheb. He marries Imamabee in his adulthood and is blessed with two sons - Hussen Saheb and Nabee Saheb.

Jalal Saheb sets free the house of Sridhar Kulkarni at Channuru from the trouble of a ghost. Hence Sridhar requests Jalal Saheb to come to Channuru and settle down in the very house haunted once by the ghost. Jalal Saheb settles down there along with his family.

Basavaling Sharana of Koodaluru of Afzalpur Taluk initiates Jalal Saheb and Jalal Saheb makes considerable advancement in spiritual life. Imamabee, Bheemlingappa, Sidramayya, Gurulingayya, Channabasavayya are prominent disciples of Jalal Saheb. Later Jalal Saheb comes under spiritual influence of Madivaleshwar.

Jalal Saheb is a great Pravachanakara - an expert in spiritual discourses. Orthodox people express their dissent over his spiritual discourses as his is a Muslim by birth and, therefore, they lodge a complaint with the Nizam of Hyderabad against Jalal Saheb. The Nizam instead of granting Jalal Saheb permission to continue his Pravachanas, puts him behind the bars. But the Nizam is affected with skin disease and this disease is cured by Jalal Saheb. Hence, the Nizam not only hands over Appane Patra (Approval Letter) to Jalal Saheb to continue his Pravachanas but also gives him a chair as a gift. Jalal Saheb successfully completes his Pravachanas on Basava Purana.

Jalal Saheb bridges the gulf between the Hindus and Muslims. Like Basava, he bestows love and affection on Dalits and takes an interest in their upliftment. Even to this day. Kurubas, Kabbaligas, Oddaru, Dohars etc. worship Jalal Saheb's tomb.

Unfortunately only three mystical poems of Jalal Saheb are available. Meenakshi Bali feels that Jalal Saheb is to be considered the first Mohammedan poet-saint of Karnataka as he is senior to Sharif Saheb2 (1819-1880).

Finally, the santometric instances culled from the above account can be conveniently presented in the following kaleidoscopic table of Santometry.

THE KALEIDOSCOPIC TABLE OF SANTOMETRY

S. No.	Who is/are compared	To whom compared	By whom/ where compared	Aspect/s of comparison	Remarks
I	Madivaleshwar	a) Param Shiva Madivala Devaru Nija Nilaya Purana b) Allam Prabhu Bali	a) Shri Guru b) Dr. Meenakshi tendency to destroy illusion	a) Incarnation b) A	a) Same b) Similar
2	Khainoor Krishnappa	a) Kabir and Kamal b) Koodalgi Baba Baba	a) Self Guru by writing poems b) Followers of Koodalgi Baba	a) Pleasing b) Incarnation of Koodalgi	a) Similar b) Same
3	Kadlewad Siddappa	Ambigara Chowdaiah	Self	Lineag proud	Feeling
4	Telagabal Revappa	Prominent disciples of Madivaleshwar	Followers of Madivaleshwar	Position	Stands 3rd
5	Jalal Saheb	a) Basaveshwar b) Sharif Saheb	a) Dr. Meenakshi Bali b) -do-	a) Upliftment of Dalits b) First Mohammedan Kannada Poet-Saint	a) Similar b) Jalal Saheb is senior to Sharif Saheb

Thus, all these five spiritual luminaries who resemble some other saints in one way or the other have enriched Karnataka Mysticism and efforts ought to be made to bring their spiritual message to the notice of lovers of spiritual literature all over the world.

Notes:

1. Ambigara Chowdaiah hails from Chowdanapura village in Ranebennur taluk, Haveri District. He is a ferryman by profession. He is an active member of Anubhava Mantapa and stands out among the Sharanas of the twelth century for his outspoken and blunt way of expressing his views. There is a cave named after him on the outskirts of Basava Kalyana, Bidar district. There is a memorial in his name on the banks of near Tungabhadra river, which has become a pilgrimage centre.

   About 270 Vachanas written by Ambigara Chowdaiah under the penname 'Ambigara Chowdaiah' have been recovered so far. On 25th January, 2012, Baraguru Ramachandrappa has inaugurated a chair of Ambigara Chowdaiah at Old Senate Hall- Mangalore University.

2. Kabir of Kamataka is Sharif Saheb. Sharif Saheb is generally regarded as the first Mohemmadan Kannada poet-saint.

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Guru is the Moon of Poornima (full moon day)- Osho

Q: What is the secret behind celebrating Poornima of Ashadh as Guru Poornima?

Osho:

One way of looking at life is mathematical, the other way of looking at life is poetical. The way of mathematics takes to science. If anyone peruses the way of poetry, then ultimate poetry takes to Paramatma. But it is a bit obscure to understand the language of poetry because the whole language of your life is the language of mathematics. You are familiar with the language of mathematics but you are not familiar with the language of poetry.

There are two possibilities of mistakes. The first mistake is that you understand that the language of poetry is only poems, only imaginary. Then you committed the first mistake. And the second mistake is that you take the language of poetry as true, as factual, just like the language of mathematics. Then also it is a mistake. The one, who saves oneself from both the mistakes, is the one who will be able to understand the reason why Ashadh Poornima is Guru Poornima.

The language of poetry is not about facts but it is about secrets. When a lover says to his lady love that your face is like moon, it does not mean that it is like moon. Even then that statement is not in vain. How can a face be like moon?

Then there are those who attempted to prove that the language of poetry is the language of facts- like Christians say that Jesus is born of a virgin mother.

This is poetry. Nobody will be born of a virgin mother. This is not a fact, this is not history, and even then, it is very meaningful, more meaningful than even history. If this had happened as a

historical fact, it would have had no value. The people, who knew, have tried to convey something which cannot be fathomed in common language.

They have told that a person like Jesus can be born only of a virgin mother. We cannot imagine how holiness like Jesus can be born anywhere else except in virginity. There is no need to prove this nor is there a need to disprove this. Both are frivolous. It has to be understood. Poetry seeks empathy. This is all poetry. Understand this as poetry, then its sweetness (wholesomeness) is unique; then when you dive deep into it, you will come back with priceless diamonds and pearls!

But, there are two kinds of people sitting on the bank- they don't dive in. One continues to prove that this matter is not a fact, it is false. He is foolish. The second tries to prove that the matter is a fact, it is not false. He is also foolish. Because both of them hold on the same opinion. Both are accepting that the language of poetry is the language of fact, it is their mistake. Their mistake is common. They appear to be on opposite sides but they are not on opposite sides.

Whole religion is a great poetry (mahakavya). If you understand this, then Ashadh Poornima will become very meaningful. Otherwise, because of Ashadh (clouds), Poornima may not be visible. Sky will not be open, there will be clouds all through the sky; moonlight would not reach fully. There are many other beautiful Poornima like Sharad Poornima (Ashvin Poornima), why were they not selected? That would have been better, that would have made it more celebrative.

But no- those who chose had a vision, they hint at something. It is this that the Guru is like Poornima and Shishya is like Ashadh. Sharad Poornima (Ashvin Poornima) is beautiful because the sky is

clear. There is no disciple there, only Guru. In Ashadh, it is beautiful because Guru is surrounded by disciples like moon by clouds.

Shishya has come with darkness carried forward through many lives. It is Ashadh, there are dark clouds. In that darkness also, the Guru who shines like full moon, one who creates light even in that dark environment, is a real Guru. Hence Ashadh Poornima! It hints towards a real Guru as well as it hints towards the nature of Shishya. Where both meet naturally, that is meaningful.

Remember, if you understand the poetic symbolism, then you are like Ashadh, like dark cloud. It is not known that the water (essence) of how many desires and Vasanas are filled in you (cloud) and it is not known for how many lives you have carried them. You are heavy carrying them. You need to be broken to smithereens. Light is to be delivered into your heart which is surrounded with darkness. Hence Poornima!

When the moon is full, there is a kind of coolness. We have chosen moon to represent Guru. The sun could have been chosen, that would have been better. Because moon has no light of its own.

The light of the moon is a borrowed light. The sun has its own light. The moon simply reflects sun's light like when you keep a lamp near a mirror, the mirror reflects the light of the lamp. It is reflected light. The moon works like a mirror, the light is of the sun.

If we call Guru The sun, it would be more factual. The moon is Shoonya; it has no light of its own. The sun has great light, big source of light. Moon has only limited light, it only reaches earth; it does not go anywhere else.

But if we have chosen moon to represent Guru since ages, it is because of two reasons. First, the Guru has no light of his own; it is the light of the Paramatma. Guru is just a reflector. What he gives is not his; he is just a medium, he is just a mirror.

You cannot look at (fathom) Paramatma directly, looking directly at sun is very difficult. If you look directly at the sun, you will realize the difficulty. Instead of light, eyes would be filled with darkness. It is not possible to look into Paramatma directly; eyes will be damaged, blinded. The light is too much, way too much- you cannot sustain it, it is unbearable. You will be broken, you cannot grow.

Hence we let go of the sun. It is too much; it is beyond the capacity of a Shishya. Hence we brought the Guru in-between.

The Guru is a mirror- he gets sun's light and gives it to you. But in this giving, the light becomes sweet (soft). In this giving, the harshness and sharpness of the light is gone. The light changes its nature when reflected by mirror. Sun is so sharp, but the moon is so mild.

That is why Kabir says, "Guru Govind doyi khade, kaake laagu paay". Both Guru and Govind (Paramatma) are standing before me. Whom shall I bow down to first? Then Kabir first bows down to Guru because it is Guru who showed where Govind is.

It was not possible to look into directly. What was impossible was made possible by Guru. That light which came from far away skies, was brought to the earth. Guru is the medium. Hence we chose moon to represent Guru.

The Guru has nothing of his own. Kabir says, "Mera mujh me kuch nahin". Guru is the one who has become Shoonya. If he has something of his own, then the reflection of Paramatma would be distorted, it would not be pure.

The moon has no light of its own which it can mix; it gets from sun and gives to you. It is just in the middle and gives rise to sweetness (softness).

It would have been better to call Guru as sun but it would not be more meaningful.

The sun is always a sun, no waxing and waning. The Guru was also yesterday a Shishya. He was not like this always. The enlightened souls were also filled with the same darkness that you are filled with. But sun is always the same.

As such, the symbolism of the sun for Guru is not appropriate. Guru was also searching, getting lost on the way just like you get lost on the way, just like you search. Guru has committed the same mistakes that you have committed. That is why he is able to support you. One, who has not committed any mistakes, cannot give support. He cannot understand the mistake. One who has gone through the same dark lanes that you go through, one who has knocked on the wrong doors that you do, one who has gone through the bars and· whorehouses, the one who has seen the hideousness and dreadfulness of life, the one who has related to even satan, only he understands your true state.

No, sun will not be able to understand you, moon would. Moon has been through darkness; fifteen days, half the life time is spent sinking in darkness. Moon also knows Amavasya (new moon day), it is not always full moon. It knows darkness, it is familiar with the satan; Paramatma is not known always. Moon is a traveler. Sun is not a traveler; it is always as it is. Guru has moved from incompleteness to completeness like moon- Pratipada came, Dvitiya came, Tritiya came slowly progressing one step at a time. Then that moment came when it became complete.

The Guru is only on your path. He is ahead of you but on the same path. Hence he can help you. Paramatma cannot help you.

It will be difficult for you to hear that Paramatma cannot help you because he never lost his way on the path that you are lost. He will not be able to understand you. He is far away from you. The distance is endless. Nobody can be a bridge between you and Paramatma.

There can be a bridge between you and Guru. Whatever may be the distance to moon of Poornima, still there is a bridge. The night of Amavasya is also the night of the moon, the moon immersed in darkness. Then also there is moon, there is moon now too. There is transformation, there is revolution but there is continuity.

The Guru understands you. I tell you: you accept the one who forgives all your mistakes as your Guru. One who cannot forgive, understand that he has not lived life worthily. I doubt whether he has become complete yet. One wtio has not become moon of Dvitiya, how can he become moon of Poornima. It would be deceit.

Hence, one who is Mahaguru, Paramaguru, would be always ready to forgive all your mistakes because he knows that to err is human. He has erred, so why find fault with others, why blame others. He would have mercy in his mind.

The moon has been through with all yatra, it has all experiences. Whatever can happen in a human life has occurred in his life. Guru is one who has lived human life in all its innumerable aspects- shubh ashubh, good bad, holy unholy, beautiful ugly. He is one who has known heaven hell, sukh dukh, one who has matured through all these. He is one who has evolved to fullness through all these wealth of experiences.

That is why we call Guru as moon, not sun. The moon is cool. It has light but it is cool. Sun has light but it is sharp, piercing. Moon's light is like shower of flowers, it does not touch but it showers.

The Guru is moon, moon of Poornima. No matter how much darkness you are in, no matter how far away you are, it does not make a difference. You are on the same path on which once Guru was.

Hence it is impossible to search for Paramatma without the intervention Guru. Direct oneness with Paramatma will burn you to ashes. Don't stare at sun. First relate to moon. First accept moon. Then moon will point you to sun. Balihari Guru Aap ki, Jo Govind diyo bataay. (Gratitude to Guru who pointed to where Paramatma is.). Hence Ashadh Poornima is Guru Poornima. But this is poetic symbolism. Don't search for it in any Puranas. Don't search for proof in any Shastras. I am telling you this as I have seen.

- **Osho**

(Watch Aastha TV Channel everyday 06:45Pm to 07:10Pm except Sunday.

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Allama Prabhu, a Colossus among Shivasharanas

In the spiritual history of the world, Alla ma Prabhu is a very great name. A man of extraordinary intellect and rare yogic powers, his impact was outstanding. His message has universal appeal. His personality, which is at once incisive and comprehensive can enliven all ages and all climes. Though born in 12th century Karnatak, he is not of an age, nor of only one region. Truly speaking, "He was not of an age, but for all time."* like the world renowned Shakespeare.

We can say of Allama Prabhu that never has a man turned such a little mystic experience to such great hight. Likes of him are rare to be found in spiritual history. It is said that Allama Prabhu is the only biographer of Allama Prabhu, since it is his own writings that give a clue to his enigmatic personality as well as biography. He was a mystic with a rare searching intellect. He possessed original and independent thinking power that could amaze any rational man of any time. So amazing was Allama Prabhu's mystic experience coupled with a rare inquisitive spirit. His robust rationalism and dynamic personality lent immense strength to the Veerashaiva religion of his time.

The socio-religious revolution that took place in 12th" century Karnataka has no parallel in the religious history of the world. Religion had been for ages a monopoly of the privileged few. But as a result of the socio-religious revolution led by Basavanna, who was the Prime Minister and Chief Treasurer of King Bijjala, religion became the proud possession of the common man. The great seer that Allama Prabhu was, he exercised a powerful influence on Basavanna in carrying his will to greater heights of mysticism. He played a key role in that revolution.

Life of Allama Prabhu':

Regarding Allama Prabhu's life history, we are faced with many difficulties. No doubt, abundant material about his life is available, but all that is either in the Puranas and legends or in the poetical works of writers of later days. Since they lack a sense of history and make abundant use of allegory, the actual historical facts remain shrouded in fiction. His Vachanas also do not provide adequate material. Following are the sources for Allama Prabhu's biography, though scanty:

Harihara's *Prabhudevara Ragale* (13th Century);

Chamarasa's *Prabhulinga Leele* (1430 A.D.)

Guluru Siddhaveeranna Odeyaru's Shunya Sampadane (1480)
Yelandura Hareeshwara's Prabhudevara Purana (1600 A.D.)

We can depend upon Harihara's *Probhudevaro Ragale* and Chamarasa's *Probhulinga Leele* to sketch the life of Allama Prabhu as they are comparatively ancient and authentic.

Early life :

There are two different versions of Allama Prabhu's early life till he meets sage Animisha. In Prabhudevaro Ragale by Harihara, Alla ma Prabhu is called Allayya. Allayya is the son of Nagavasadhipati, the head of a school of dancing and music at Balligave situated in the present Shikarapur taluka of Shimoga district in Karnataka state. The boy Aallayya was interested in playing tabour, a double–headed drum. As Allayya attains proficiency in the art of playing tabour, he attains maturity in age too. Youth lends extra charisma to his handsome figure. He looked like a rival to Kama, the god of love and came to be called Abhinava Kama (modern Kama), as he could pierce through the hearts of

young girls without using the arrows of flower, which are the conventional weapons of Kamadeva. The grown up Allayya takes up the worship of the village deity Gaggeshwara and worships Him daily by rendering tabour service. One day he meets Kama lathe, a lovely girl, the daughter of Dhaanadatta, a famous merchant of the village. In beauty, Kama lathe surpassed Rati the goddess of love as Allayya did Kama in charm. Hers is bewitching beauty, no doubt. Kama lathe's vow was to render dance service to Goggeshwara daily. On listening to the tabour music produced by Allayya, Kama lathe loses her heart to Allayya even before seeing him. When Allayya sees Kamalathe's dance performance before Goggeshwara, he too falls for her tantalizing looks. Mind meeting mind, their love attains consummation in marriage. The blessed couple spent a few days enjoying conjugal bliss born of nectarine love. But fate interfering, their conjugal life suffers sudden breach. One day all of a sudden Kamalathe dies of high fever within a few days of their marriage. The sudden death of Kamalathe comes as a bolt from the blue to Allayya. Being unable to bear the pangs of separation from his beloved Kamalathe, Allyya goes almost mad.He loses interest in life. Leaving the house, he goes out of the village and comes to garden situated on the outskirts of the village. Not knowing how to while away time, he sits downcast on a mound and listlessly scratches the ground with his toes. His toes feel some hard substance touch them. When out of curiosity he digs up the ground a little deep, he notices the tip of a golden pinnacle. Then he runs to the village head and informs him of what he had seen in the garden. The village head rushes to the spot with some servants. He orders his men to dig up the ground. As the servants dug deep, they found an ancient Basava temple buried underground. The temple's door was closed. None was prepared to come forward to open the door lest some evil should be fall. But Allayya, having lost his beloved

wife, has lost interest in life too. So he comes forward to open the door, come what may. Allayya. smearing all his body with sacred ash and muttering Shiva's sacred name, breaks open the door boldly. As he enters the temple, he sees a rare sight-an effulgent Shivalinga, and turning to his left, he sees a sage sitting in yogic posture holding his *Ishtalinga* on his palm. The sage was deeply absorbed in *animishayoga* gazing on the *Ishtalinga* without batting an eyelid. This open-eye yoga is called *animishayoga*. Hence the name Animisha for the sage. Allayya could also see there a lamp burning without oil and wick. In that light, the sage's figure could be clearly seen: open–eyed, with rudraxi round the neck, snake ornaments in the ears, the white teeth shining bright and three bold ash marks on the forehead. It looked as though the sage held his breath only in his eyes since his whole body had been reduced to skin and bone with no animation. The sage seemed to beckon to Allayya to go near him. Allayya approaching the sage gazes on him. The sage mustering all his yogic power transfers it to Allayya. Then Allayya takes the sage's *Ishtalinga* and holds it in his hand. The moment Allayya takes the sage's *Ishtalinga*, tremendous energy passes through his body and a rare divine light pervades it. At the same time the sage's body, separated from the Ishtalinga, crumbles down. It looked as if the sage was waiting for this moment, i.e. for the arrival of a proper disciple to bestow his linga and breathe his last. With the blessings of Animishayogi, Allayya no longer remained the love-lorn crest-fallen despairing youth Allayya that he was, following the death of his Kamalathe. He became an enlightened Shivayogi with a well-defined goal before him-the redemption of mankind. He became Allama Prabhu. From here commences Allama Prabhu's spiritual journey.

According to Chamarasa's *Prabhulinga Leele*, Allama Prabhu's name was simply Allama. His mother was Sujnani and father

Nirahamkara. They were a pious jangama couple in Balligave. Allama was a born ascetic. According to Chamarasa, Allama was none other than an incarnation of Lord Shiva Himself descended to earth to defeat Maye, an incarnation of Goddess Parvati's *tamas* aspect. The young Allama was a cynosure of the entire village. As a boy he used to sport with hand- ball and wheel. From his very childhood he was inclined towards other-worldliness and showed signs of becoming a great yogi in future. When he attained maturity, his parents wanted his marriage, but he, refusing to enter into wedlock and, runs away from home in search of ultimate truth and a Guru who could guide him on his path towards perfection. Wandering here and there, he came to Banavasi, a village in the present Karwar district in Karnataka state, which is famous for an ancient temple of Lord Mudhukeshwara. Mamakara Bhoopala the king of Banavasi. Maye, meaning illusion is the only daughter of the royal couple Mamakara and Mohini. She has, at the behest of Goddess Parvati, come to earth to defeat Allama by enticing him. She is matchless in beauty. She visits Madhukeshwara temple, worship Lord Madhukeshwara by rendering dance. One day when Maye was engaged in dancing in the temple Allama comes there with his favourite instrument tabour, the double-headed drum. He began playing the double-headed drum with superb skill. Then Maye challenged Allama to defeat her. Allamma accepts the challenge. Maye danced beautifully turning her hands gracefully, accompanied by gestures of artistic gazing, turning her neck in conformity with her gazing. She swivelled her waist in accordance with the turning of her neck. She balanced her legs in harmony with the oscillation of her waist. Thus did she dance in the style of Ratidevi. Maye danced with her dexterous action of her legs and palms, shining fingers, tinkling anklets, and clanking bracelets. She galvanizes her body into rhythmic motion and creates bodily

symphony. She turned her hands dexterously, swirled and swayed bewitchingly and electrified the onlookers by ogling at them.

Thus Maye danced like a swan, so fascinatingly that none could escape her charm, in tune with her steps the very snare of Kama. Allama played upon his drum rhythmically by thumping, thudding, slapping and rattling it. His drum beat surpassed Maye in her dexterous rhythmic movements. All the onlookers were struck with wonder, and Maye shook with nervousness. It looked as though "The Lord Prabhuraya took the guise of a human being with pretty face, shining denture, effulgent eyes ,beautiful body cuts, delicate hands and feet and serene look." (The Fralick of the Lord, p.23) As Maye listened to the mesmerizing drum playing by Allama, she was transported to a different world with joy like a peacock enjoying the sound of thunder in the clouds of a full moon day. Maye, forgetting her mission, falls in love with Allama instead of defeating him in the challenge. Burning with love for Allama, she longed for his company. She sent for him. When she saw him from close quarters, she felt the arrows of Lord Manasija (Kama) pierce her body. Then her friends using all their tacts, got him appointed as her dance teacher and made him stay in the palace.

At that time Goddess Parvati sends Vimale, her confidante, to remind Maye of the task assigned to her. When Vimale came to know of Maye's languishing for Allama, tells her not to lose her heart for Allama who was no human being. Maye did not listen to her. On the contrary she asks her to arrange for a secret meeting with Allama. But Allama does not yield to her amorous desire. She makes yet another attempt to tempt him but to no avail. All her attempts to mesmerize Allama failing, Maye bewailes her plight:

"Alas! Is the game over? Are my secret desires nullified? Did I fall into the ken of Lord Kama and become a butt of ridicule for the people?" (Ibid., p. 43)

On seeing Maye suffer inwardly, Vimale advised her to worship him, instead of picking up a quarrel with him. Maye said "Yes" to her friend, but she does so with a divided mind. Then Allama said to himself: "Let me grant her desires provided she transforms her amorous love into spiritual love", which she does not do. Allama throwing away the drum, goes off. Maye and Vimale follow Allama and meet him in the forest. There Maye, instead of gently and gracefully praying to Allama to accept her, threatened to possess him by force. She says egoistically,

"I have trodden on the chest of Lord Hari, played in the lap of Lord Shankara, sealed the mouth of Lord Brahma, converted the whole army of mortals and the dwellers in the dark into my slaves." "I can arrest the sages, the spiritual apprentices and experts who are clad in mere loin cloth, who have bald pates and matted hair and who fast or feed on only roots and fruits." (Ibid., p.45)

In rejoinder, Allama told her not to think light of others, not knowing their beginning nor end and to go back. Maye some times becomes soft and at other times harsh. She seems to become humble and wants to know her defect. Allama says that she is all dross. Even iron can turn into gold, when it comes into contact with Parusha. He finally says that she is incorrigible for she is no metal but shards of a pot. Then Maye made a desperate attempt to embrace Allama; but Allama eludes her embrace, and vanished into thin air, saying, "Can you ever hold the void in your arms? Then try and see." Thus Allama proved a scourge to Maye. And so he declares:

"When Maya trampled down Brahma and Vishnu,

When Maya fooled and teased the Rudragana and the Pramathagana,

When Maya was married to the forehead-eyed, the five-faced, and the ten-armed one; When Maya ate gods and demons, chewing

again and again,

When through pride of penance, eighty-eight thousand sages yielded to Maya, Look, O Guheshwasara,

I was a scourge to Maya. (*Lord of the Cave*, V.1404)

After having vanquishing Maye, Allama wanted to redeem the suffering mankind. So he set out in search of the devotees in need of his grace. The first person he met was Goggideva. In Prabhulinga Leele, Allama meets Goggideva (Goggayya) before meeting Animishayogi who become his mentor later. Goggideva is a farmer devoted completely to farming. Allama was pleased with his devotion for agriculture. So he wanted to show him the right path of spirituality. He says to Goggideva:

"No agriculture will stop violence to living creatures. Do you attain the grace of God, get rid of sorrow and death by pursuing this agriculture? There is no end to the sorrow of the mortals. My philosophy is beyond all these things." (F.O.L. p. 64)

Allama added that one cannot escape sorrow or death, if he practises devotion after hurting even a single living creature. So he told Goggideva to become an agriculturist like himself, treating his own body as a garden. Allama was gardener of a different kind. He explain to Goggideva how to cultivate the garden of his own body, which was ridden with weeds and thorns. One of his Vachanas corroborates this view of spiritual agriculture.

"I have made my body a garden, my mind a spade,;
I have dug up the weeds of illusion, broken up the clogs of worldliness; Tilled the earth and sown the Brahma seed.
The thousand-fold lotus is the well,
My breath is the pulley.

I have let flow the water from my subtle nerve. To keep out the five bulls (of sense)
which might ravage the crop,
I have put the fence of patience and poise. Keeping awake day and night,
I have protected the tender plants,
Look, O Guheshwara. *(Lord of the Cave, V.1229)*

Goggideva says that he cannot understand whatever he has been telling him. He wants that Allama should explain his points more clearly. Then Alla ma gives Animisha's example. In order to teach Goggideva what true devotion is Alla ma cites Animish's yoga as a model. He picks up a clod of earth and shows a golden pinnacle buried under earth. Allam a digs up the ground with the help of Goggideva . As they go on digging deeper, they discover an ancient temple in which is seated Animishayogi in yogic posture. Allama experiences a mixed feeling of joy and wonder, and he is drawn towards Animisha as an iron needle is drawn toward the magnet. It looks as though he has stumbled over a huge treasure of which he had been in search for a long time. He looks" like a poor man tumbling upon enormous wealth, like a lame man recovering the use of his legs; like a blind man getting his eye-sight and like a man chancing upon the creeper which he has been searching for." (F.O.L., p.65)

In Animishayogi, Allama recognizes his Guru. Forgetting himself, Allama approaches Animisha. As Allama stands before him, Animissha's eyes are riveted on the Ishtalinga in his palm so fast that he looks like Bringinatha, who, rejecting the mutable mortal status, has immersed himself in Shiva-consciousness. The Ishtalinga, being charged with divine force, shifts to Allama's palm. Along with that the vital energy of Animisha also merges into Allama's body. That

very moment Alla ma becomes a totally enlightened Shivayogi. Goggideva who has been witnessing all this is wonderstruck and says to himself:

"This man must be God Himself, otherwise he would not have accepted Animishayogi as his mentor" " ... Great Sire, you would not have earned the grace of Anirnishayogi without your spiritual greatness." (Ibid., p.66)

Thus Goggideva praises Allama full-throatedly, saying," O you are the mentor of humanity!" (Ibid., 67)

Goggideva starts practicing devotion as instructed by Allama. Allama, who has now become Allama Prabhu through the grace of Animishayogi, continues his sport of enlightening the devotees who are in need of his spiritual succor. Allama Prabhu's meeting with Aninimishayogi is a turning point in his life. By Animishayogi's grace, a yogi that Allama was, becomes a Sivayogi. And sets out to redeem the devotees who are groping in the darkness of ignorance.

Harihara brings in the Animisha episode after the death of Kama lathe. But Chamarasa brings it after Allama has vanquished Maya, Basava and other Praamathas have descended to the earth and the early life of Akkamahadevi has been described, that too by way of an illustration of Shivayoga before Goggayya. Many think that the entry of Kama lathe into the life of Allama Prabhu is a blot on the immaculate character of All ma Prabhu. Chamarasa is one among such persons. Although poets like Chamarasa tried to erase this episode from the life of Allama Prabhu, it has crept into the Introduction to Prabhudevara Teekina Vachanagaqalu and into the end. portion of the Introduction to the Shunya Sampadane of Shivagana Prasadi Mahadevayyagalu as well as into Bhairaveshwara Kavyakathamani Sutra Ratnakara. There are no two opinions regarding the fact that it is with the Animishayogi

incident that Alla ma Prabhu's march towards spiritual perfection begins.

But the editors of Shun ya Sampadane are of the opinion that Allam a Prabhu must have met Animisha yogi in the final stage of his yogic pursuit. Before meeting Animisha yogi, Alla ma Prabhu must have mastered all types of yoga-Hatha, Raja, etc. and gone far beyond, but had not attained perfection as yet. Also he must have travelled throughout the length and breadth of India as a vagrant monk, and met several seekers. But none of them seems to have given him complete satisfaction as he was in quest of the Ultimate Truth. The only one who bestowed supreme experience was Animishayogi. From Animishayogi Alla ma Prabu realized the glory of Shivayoga. Al lama Prabhu's meeting with Animishayogi is in the Shun ya Sampadane as follows:

"When grace favours, sod turns into gold, look, O Sir!
When grace favours, stone turns into alchemic stone, look, O Sir! The fortune that I have sought years and years back
Appeared today before my eyes, Look!
After having seen a gem in a temple buried in earth, Can I remain the same that I was before?
O Guheshwara? *(L.O.C., V.1351)*

The gem is no other than Animishayogi himself. He continues in the same lyric strain to describe its effect on him:

"Like the creeper I sought so long being now entwined about my legs; Like the longing of my heart being now within my grasp;
Like a poor man stumbling over a treasure-trove;
I, coming with a seeker's tireless steps
have seen the inconceivable, O Father!

I have seen the supernal light
in the splendor of which is bathed my whole being,
within and without, look!
I have been saved, O Guheshwara, seeing my Supreme Master
with his gaze of unfathomable wonder Concentrate on the emblem on his palm,
Which has lost its trace, look! *(Ibid.,V. 821).*

After having found his ultimate goal, Allam a Prabhu prepares himself for divine grace. One of his Vachanas describes what kind of initiation it was:

"If the master invisible should appear before your eyes-
the unuttered prayer, the untouched touch of the of the hand and head,
the un-smeared ash-mark,
the un-heard whisper of spell in the ear,
the holy bath with water from the pot that never overflows,
and the initiation without the Agama ritual-
should take place,
then you have the Linga that cannot be worshipped,
and a bond that never binds, O Guheswhara,
make me fit to receive your fitting grace. *(Ibid., V.1074)*

In this way Jnanalingopadesha takes place in a unique manner. Animishayogi transmits his unutterable experience to Allama Prabhu's heart through his eyes. A single look is enough to bring about tremendous change in the whole being of Alla ma Prabhu, who has already felt the presence of the Divine Force through his constant efforts at yogic practice. It can be rightly described as the meeting of the mutes! At last the Linga on Animisha's palm is transferred to Allama Prabhu's hand.

"When the Linga that cannot be seen has come to my palm.
I cannot speak. What a wonder!

When the Guheshwaralinga who is without form and without bounds,
has assumed form,
I am short of words,
I can say neither 'Yes' nor 'No'." *(L.O.C. v. 60)*

Then he says:

"All tremor of the body being gone,
My mind is caught in you, O Father!
My vision itself becoming my life,
All thirst is quenched, O Father!
My heart which is at peace
Is caught up in the Void,
O Guheshwara !" *(Ibid., V.100)*

Now Allama Prabhu has become an accomplished one:

"One who has known Reality; One who has vanquished Death;
The glorious embodiment of the Most High;
The Blessed one, who has attained the Bliss;
The Perfect one, who inhabits the Void;
The Incarnation, self-begot,
Who has attained the perfect poise." *(Ibid., V.637)*
"the Supreme Lord, who walks without legs,
Who touches without hands;
Who tastes without tongue,
Who begs with a bowl of love for the Supreme." *(Ibid., V.449)*

This is one of the principal stages in Allama Prabhu's spiritual progress. Henceforth he will utilize his fund of divine experience (Anubhava) to help the needy spiritual seekers. His march became a path, his speech a sacred spell. His way of leading them to higher and higher planes of consciousness has no parallel. He meets each at his own level.

Spiritual Wanderings:

After getting initiated at the hands of Animishayogi as described above, Allam a Prabhu, who is now a perfect Shivayogi begins his tour of redeeming the devotees. Incomparable is the beauty of his going: Whatever he touches is alchemized; whatever he sees is consecrated; whatever he hears is transformed into spiritual discourse. Those who hold conversation with him are immediately saved. He sanctifies the world as he passes by. Wherever he treads all that turns into a pilgrim place. The waters he touches become holy waters. All those who do him devotion with bowing head are sure to unite with the Ultimate. It is curious to note that he meets each one at his/her own level. With Muktayakka, who is mourning inconsolably for her departed brother Ajaganna, it is one way; with Siddharama Shivayogi who is a master builder of tanks and temples, it is another. The way he shows the right path to Gorakha, who was blinded and swollen with pride of his occult powers, is yet another.

Allamaprabhu, the mother of all wonders, whose exit from the mortal was as mysterious as his entrance, was a Colossus among Sharanas. His Vachanas reveal to us the mighty personality of one who is:--

'as great as Unga'; 'as great as Jangama', 'as great as Prasada'; 'as great as Discipline'; 'as great as Consciousness'; who is poor man's fortune; and who crossing the plantain-grove of Samsara safe, dwelt in the Ultimate trance of the Linga.

Allamaprabhu was the most radical of all Sharanas. His motion was beyond the reach of the common man's understanding. While others abided our question, he was free, like William Shakespeare, another mighty Colossus among English dramatists to whom Matthew Arnold, an English poet-critic of great reputation, paid a splendid tribute, which, with due justification, may be paid to our

mighty mystic Allaamaprabhu:

"Others abide our question. Thou art free.
We ask and ask-Thou smilest and art still,
Out-topping knowledge ..."

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Abbreviations:

F. 0. L: The Frolick of the Lord (Trn.) Dr. B.S.Naikar (Dravidian University, Kuppam, 2010)

L.O.C.: Lord of the Cave (Trn.) Dr. C.R. Yaravintelimath (Basava Samithi, Bangalore, 2016)

*'Shakespeare'- *Fifteen Poets*, (O.U.P. Madras, 14th Impression, 1994, p.462)

Sri Gurudeva's Letters

Supremacy of Spiritual Life

(Reprint from pathway to God 1966)

Nimbal
14/8/1924

My dear Gundopant,

I cannot express what exactly I felt after receiving your very finely - worded and kindly-expressed letter of the 5th instant. Indeed, there have been few men who have witnessed my inner life since the year 1909 onwards, and I have great pleasure in saying that you have been one of them. It is true that for some years past, we have not lived as closely and as habitually to-gether as we should have done, but that does not detract from the fact that I have always held you as a friend who has had the deepest sympathy for spiritual life.

For myself, spiritual life has been the most important thing, of which, educational, philosophical, and propagandistic activities are merely the faint expressions. People who have mistaken semblance for fact have taken me as solely devoted to intellectual and philosophical pursuits. But very few know, as you know, that my innermost transcendent factor of my life. Even now, I must wade through the intellectual waters before I can hope to reach the shrine which lies at the other end of the stream. That shrine I may not be able to reach, but I am certain of this fact that at present, there is for me nothing of greater consequence, nothing requiring more whole-hearted devotion than the intellectual and philosophic life. If I have been prevented from accomplishing the end of my life in a collegiate institution, I must find a new sphere where my philosophic pursuits would be of greater consequence to the world. If I have been prevented from doing my work I have devoted myself to, I must do it in a far greater institution, an institution much greater than the one in which I have spent the last dozen years of my

life. Such an institution cannot be short of anything higher than an Academy of Philosophy and Religion, where representatives of all the Religions and Philosophies must meet together and in which thoughts may be exchanged for the sake of testifying to the greatness and glory of God. Such an Institution is the "Academy of Philosophy and Religion" of which you may partly see an account in the Bombay Chronicle of the 7th August. Whether it is ever possible for me to be free from pecuniary dependence even upon such an Institution. Will be settled in course of time. I shall hail the day when free I shall have been, when free from dependence of any kind whatsoever, pecuniary or other, even on such an Institution, I may rise superior and regard the kind of life that may be led even in such an Academy as ancillary to that great spiritual life which is the end, not merely of my own spiritual existence, not merely of that of others who may consent to cast in their lot with me, but I am sure of humanity at large, which is consciously or unconsciously pursuing the Pathway to God. How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray.

Ever Yours Affectionately,

R. D. Ranade

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Sri Gurudeva's Letters

Message of his Master

(Reprint from Pathway to God 1966)

2nd Beli Road,
Allahabad
Dec. 27-1938

My dear Ganapatrao,

I cannot say how obliged I feel to you for the very timely information that you gave me both by your Telegram as well as your Letter concerning the very sad passing away of Shri Amburao Maharaj. Your telegram which was sent at about 11 A.M. from Bijapur on last Friday reached me at 1.30 P.M., and I had to communicate the sad news to Jagannath, Shamrao (one of the Maratha disciples of Baba from Degnal) as well as others. It is impossible to describe how grieved we all felt and have been feeling about the very sad event. I had written to you in my last letter that Shri Baba was the greatest asset to us after the passing away of Maharaj in Jan. 1914. Nearly 20 years after the Maharaj's passing away, Sri Baba helped all the disciples of Maharaj by his constant guidance and inspiration. for a considerable period, he refrained from imparting initiation to new seekers. But when he found after three years that it was absolutely necessary for him to carry on the torch of spiritual life inherited from the Maharaj, he girded up his loins, and conferred spiritual obligations upon numerous people. You will grant that Baba had a greater number of educated disciples than even Maharaj had. There was a great identity of interest and life between the Maharaj and Baba, and when baba was left over to us, it was as if we were seeing and hearing Maharaj. His method of discoursing on the Dasabodha was absolutely similar to the method of Maharaj himself. There was also no man after Maharaj who carried on so intently the "Trikala-Sadhana," which Maharaj spent a life-time in preaching at the top of his voice. It is very significant, as you pointed out in your last letter, that when Mr. Ganapatrao

Tulpule had been to Bijapur to see him, Baba exclaimed in the midst of a number of persons who had assembled round about him, that the only two poles around which a spiritual man's life should revolve are (1) meditation on the one hand and (2) morality on the other. This was the very advice which was being imparted to all of us by Maharaj himself. It has a peculiar significance as coming from Baba even in his last moments.

Your description of the way in which people at Bijapur and at Inchgeri fell prostrate, as well as, the way in which hundreds of people assembled to accept over their heads flowers strewn on Baba, is very realistic and heart-touching. The great solicitude which Mr. Shankarrao Kolhatkar showed in looking to all affairs in the last days of Sri Baba is beyond all praise. You were yourself very fortunate in having the unique privilege of attending on Baba during his last days. The way also in which Dr. Kelkar always comes to a disinterested succor of the ailing and the afflicted is beyond all description. Doctors Kelker, along with Waze, Mone and Karmarkar, as you wrote in your last letter, took every care that they could, for keeping on life even for a few days more in the body of such a highly spiritual personality as Amburao Maharaj. But we have to succumb to God's wishes in all these ultimate matters, and all the disciples of Maharaj and the disciples of Baba have to console themselves with the idea that Sri Amburao Maharaj became merged in the Divine. Your very realistic description of the way in which he left his body is quite significant to show how a spiritual person like him who has attained to such uncommon heights dies in the midst of God-communion. From God he is taken, and to God he goes. As with Maharaj, so with Baba, their life and death have been sublime illustrations of a perpetual God communion. It is also good that Sri Baba was cremated near Maharaj's own place. You will kindly console all the disciples of Baba that might be gathering together at

Inchgeri, with the advice which Sri Baba himself imparted to us 20 years ago, that even though Guru may seem to have departed, he still remains at the back of all his disciples to protect them, and to further their spiritual endeavors.

As regards further management about *Samadhi* and other matters pertaining to Sri Baba It think that it is necessary that you should consult Ganapatrao Tulpule, Sitarampant Karandikar, Baburao Gokhale, Rao Saheb K. B. Anikhindi, Shankarrao Apate, Krishnarao Gajedragadkar, Shankarrao Kolhatkar, Madhavrao Patankar Nanappa Anikhindi. Lakshman Bhatji, Vithalrao Gorpade as well as the near blood relations of Sri Baba, and host of others whom it is impossible to mention in a letter but who will be coming to Inchgeri, in a few days. I will certainly agree with the decision which you all might take. You know the maxim "Vox populi, vox Dei". The voice of all would be the voice of God.

Yours affectionately,
R. D. Ranade.

***

The Influence of Incentives

A consideration of all the incentives may throw a gleam of light before the eye of the spiritual seeker and he may find that unless he resigns himself completely to the will of this Omnipotent Being, it may not be possible for him to pursue the spiritual path steadfastly, courageously and successfully.

-P. G H.PP. 3-4

On My First Meeting Dr. Ranade....

Dr. Ranade, a great philosopher, having retired as on the Vice-Chancellor of Allahabad University built and stayed in an Ashram near Nimbal Railway Station, Indi in Vijaypur District. He led a very humble life. There were no chairs nor table. He used to sit on a carpet spread out on the floor. He was very fond of Bhajans and devotional songs. Dr. Ranade was invited by Karnatak University , Dharwad for delivering two special lectures. I had an intense desire to meet such a great personality. One day, after finishing my inspection at some school in Nimbal I went to meet him.

Beckoning to me from where he was sitting, patting on my back affectionately after my approaching him he started talking to me. Mr. Dabade, one of my acquaintances was also there and he know that I sing devotional songs. He told Dr. Ranade about it. Upon which patting again on my back he asked me to sing a bhajan. I sang a devotional song about shree Raghavendra Swamiji.

'ಕರುಣಿಸಿ ಕಾಯೋ ಗುರುರಾಯಾ

ಕರುಣಿಸಿ ಕಾಯೋ ಗುರುರಾಯಾ

ಹುಸಿಯಾಟದಿ ಶಿಶು ವಿಷಯದಿ ತರುಣನು

ವ್ಯಸನದಿ ವೃದ್ಧನು ಮಸಣವೆ ಕಡೆಯಲಿ

ದೆಸೆ ಎನಿದು ನಿಮ್ಮೆ ಸೆವ ಪದಾಂಬುಜ

ವಶ ಮಾಡೆನ್ನಯ ಶಿಶು ಪ್ರಹ್ಲಾದನೆ ... ಕಾಯೋ ಗುರುರಾಯಾ II'

Pity and protect me O Gururaya,

Pity and protect me O Gururaya

Child I'm of this transitory life game,

A wanton youth of worldly desires,

A grief-stricken old man and grave in the end

Thou art my Redeemer, so do I fall at thy lotus-feet,
Take me in thy fold O child Prahlad,
Pity and protect me O Gururaya.

On hearing this song Ranade patted on my back in appreciation and remarked, sing it again my boy. I sang a few more lines. This was a unique experience for me.

Later on, one evening there was a function in sattyappa Waddar theater at Jamkhandi celebrating Dr. Ranade's 70th birthday. Mr. Dabade requested me to address the gathering about Dr. Ranade. Next day the same function was held in English and Dr. Dabade asked me again to speak. Well, these are some rare experiences I had during my service as an educational Inspector at Vijaypur.

Protect Me Gururaya is a devotional verse composed by , Vithobacharya Vaidya under the divine name Harivithalesh. The complete verse runs as follows.

Kannada Version -

ಕಾಯೋ ಗುರುರಾಯಾ । ಕರುಣಿಸಿ ॥ ಕಾಯೋ ಭವಕೆ ಉಪಾಯವನೀಯೋ । ಆಯಾಸದಿ ಬಲು ಬಾಯಾರಿದೆನೋ । ಧಿಯಾ ನೀನೆನಗೆ ಸಹಾಯಗಾಣಿಸದಿರೆ ತಾಯಿ ಭುವಿಗೆ ತಲೆ ಹೊರೆಯಾಗುವೆ ನಾ ॥ ಅ.ಪ. ॥ ಪುಸಿಯಾಟದಿ ಶಿಶು ವಿಷಯದಿ ತರುಣನು । ವ್ಯಸನಾದಿ ವೃದ್ಧನು ಮಸಣವು ಕಡೆಯಲಿ । ದೆಸೆಯೇನಿದು ನಿನ್ನೆಸೆವ ಪದಾಂಬುಜ । ವಶ ಮಾಡೆನ್ನನು ಶಿಶು ಪ್ರಲ್ಹಾದನೆ ॥೧॥ ಒಡಲಿನ ತಾಪಕೆ ಮಡದಿಯ ಮೋಹಕೆ । ಪುಡಿಪುಡಿಯಾಗುವ ಗತಿಯೇನಿದು ಗುರು । ಒಡೆಯ ವ್ಯಾಸ ಪ್ರಭು ತಡಮಾಡದೆ ನಿನ್ನಡಿದಾವರೆಗಳ ನೀಡು ಸೇವೆಯ ಕೊಡೊ ॥೨॥ ರಾಗಾದಿಗಳ ಭೋಗಿಸಿ ಪರಿಪರಿ ರೋಗಾದಿಗಳಿಗೆ ಆಗರವೀ ತನು । ಆಗಲೋ ಈಗಲೋ ಬೇಗ ಒಲಿದು ಅನುರಾಗದಿ ನೋಡೆಲೋ ರಾಘವೇಂದ್ರನೆ ॥೩॥ ಕೊಡುಗೈ ದೊರೆ ನೀ ಕಡು ಪಾಪಿಯು ನಾ । ಕಡೆಹಾಯಿಸು ಭವ ಮಡುವಿನೊಳೆನ್ನನು । ನಡುನಡಗುತ ಬಾಯ್ಬಿಡುತಿಹೆ ನೀರೊಳು । ದಡ ಕಾಣಿಸು ಪಾಲ್ಗಡಲೊಡೆಯನ ಪ್ರೀಯ ॥೪॥ ಶರಣಾಗತ ಸಂತರ ಸುರತರುವೆ । ನೆರೆಸೈ ಇಳೆಯೊಳು ಪೊರೆಯುವ ದೊರೆಯೇ । ಹರಿವಿಠಲೇಶನೆ ಕರುಣಾಭರಣನೆ । ಪರಿಪಾಲಿಸೋ ಭವ ಶರಧಿಯ ತಾರಿಸಿ ॥೫॥

Protect me Gururaya

Pity and protect me O Gururaya|
Protect me, show me remedy for this world.
Tired am I utterly by thirst
O doubtless One, if thou dost not help me,
I'll be a burden to the mother earth.
Child I'm in this transitory life-game,
A wanton youth of worldly desires,
A grief-stricken old man and grave in the end.
What's this plight? Fall I at thy lotus-feet.
Take me in Thy fold O child Prahlad ||1||

Burning belly fire,
Enchantments of wife,
Crushed am I O Guru where's the end?
O Lord Vyasa, offering thy lotus-feet allow me
to serve them ||2||

Enjoying carnal pleasures,
This body is reduced to a store-house of diseases
Now or later O Raghavendra, behold me kindly at once. ||3||

Thou art a generous king, I a sinner
Reach me ashore from this world-ocean
I'm shivering and shrieking in waters
O thou lover of Lord of milk-Ocean reach me ashore ||4||

Thou art divine tree for the surrendered saints,

O Lord protect me on earth

Thou compassionate One, of Harivithalesh

Guard me, rescuing from this world-ocean ||5||

***

Prof. S.R. Rohidekar,
An Autobiography 2009, First Edn.
Vidya Bharati, Bangalore

(English Rendering by Editor)

Outline Scheme for the
History of Indian Philosophy

Authors

S.K. Belvalkar

R.D. Ranade

R.G. Bhandarkar

FOREWORD

There has been a continuous stream of philosophic or religio-philosophic thought, flowing among the Indian Aryans from the earliest times, before they migrated to India and settled in the country, upto the present day. As it flowed on, it received tributaries and became a mighty river, and afterwards threw out a number of branches. All along its course Indian speculation has developed ideas which, in combination with those elicited in the thought of Europe, are likely to render the world's philosophic knowledge truer, more accurate and fructifying. This subject in its vast extent has not yet attracted the attention of European scholars. What is known in Europe about Indian thought is something gathered from Buddhism, the Upanishads, and the Bhagavadgita. But even this has had the effect of giving a liberalising turn to European religious thought. If, therefore the richness of Indian idea is plainly brought out and explained, it cannot fail to produce a healthy effect on the world's philosophic or religio-philosophic thought.

This is a very laborious task requiring extensive knowledge and keen critical judgement and skill. Professors S.K. Belvalkar and R.D. Ranade have now undertaken it, and I believe they are fully competent to execute it. They are not only critical Sanskrit scholars acquainted with the modes and methods of fruitful research, but

have studied European philosophy and are M.A.s of our University in that subject and have acquired the knowledge necessary for a correct estimate of philosophic ideas generally. The following programme, which I have carefully considered and which I approve, fully explains the scope of the work they intend to do and I believe it leaves no important subject untouched. The first seven volumes will contain a completed history of the course of speculation already traversed; and the eighth gives an estimate of what may be reasonably expected in the near future.

The work undertaken by these scholars is important and promises to be very interesting at the same time that it advances the world's knowledge of philosophy. I therefore believe that it deserves the attention and support of all who are interested in knowing fully what humanity has been thinking regarding the purpose and goal of its existence.

Sangamashram, Poona
5th December, 1918

R.G. Bhandarkar

First printed for private circulation 1919
Reprinted, with slight variations, 1927

Courtesy
Publisher : Birlakunja Publishing House, Pune
First Edition, 1927

"Mysticism in Maharastra"

(This is a new series reprinting the pages of the bove said book First edition 1933)

Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God. When Mysticism is understood in this sense, there is no reason why it should be taken to signify any occult or mysterious phenomena as is occasionally done. It is an irony of fate that a word which deserves to signify the highest attitude of which man is capable, namely , a restful and loving contemplation of God, should be taken to signify things which are incomparably low in the scale of being. Mysticism implies a silent enjoyment of God. It is in this sense that mystical experience has often been regarded as ineffable. It is not without reason that Plato in his 7th Epistle, which is now regarded as his own genuine composition, says : "There is no writing of mine on this subject, nor ever shall be. It is not capable of expression like other branches of study...

If I thought these things could be adequately written down and stated to the world, what finer occupation could I have had in life than to write what would be of great service to mankind (341 c-e; *vide* Burnet-Thales to Plato, p.221). The ineffable character of mystical experience is closely linked with its intuitional character. It has been very often supposed that for mystical experience no separate faculty like Intuition need be requisitioned, but that Intellect, feeling, and will might suffice to enable us to have a full experience of God. Now it is a matter of common knowledge that even for heights to be reached in artistic, scientific, or poetic activity, a certain amount of direct, immediate, almost cataclysmic, contact with Reality is required. Far more is this the case in the matter of mystical realisation. It is thus wonderful to see how people like Dean Inge contradict themselves when once they

declare that "the process of divine knowledge consists in calling into activity a faculty which all possess but few use, what we may all the seed of the Deiform nature in the human soul" (vide Selbie : Psychology of Religion, p. 257); and yet again that "there is no special organ for the reception of Divine or Spiritual Truth" (Philosophy of Plotinus, I. 5). People, who would otherwise openly side with Intuition, yet declare that Intellect alone is sufficient for the reception of Divine knowledge; but their real heart-beat tells us that they believe that not mere Intellect is sufficient, but that a higher faculty is necessary. Intuition, so far from contradicting Intelligence, Feeling, or Will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a title to Pholosophy if Intellect requires it. As it connotes a determinative Effort towards the acquisition of Reality, it implies a definite, prolonged, and continuous exercise of the Will. Also, Mysticism, pace Dr. Inge, necessarily makes place for Emotions in a truly mystical life. It is strange that Dean Inge should fight shy of emotions and deny to them a place in mystical lie, when he says that Mysticism consists only in "seeing God face to face", and that it does not involve "an intensive cultivation of the emotions" (Philosophy of Plotinus, I. 3) We may venture to suggest to the Dean that unless the emotions are purified and are turned towards the service of God, no "seeing of Him face to face", of which he speaks so enthusiastically, is ever possible. Thus it seems that Intelligence, Will, and Feeling are all necessary in the case of the Mystical endeavour : only Intuition must back them all. It is this combined character of mystical experience, namely, its ineffable and intuitive character, which has served to make all God-aspiring humanity a common and hidden Society, the laws of which are known to themselves if at all. We may even say, that they are known only to God, and not even to them!

- To be Continued in next issue....

OBITUARY

Revt.Smt. Lalitakka

Birth
07/08/1929(Ranibennur)

Niryan
06/08/2016(Nimbal)

We deeply mourn the sad demise of Revt. Smt. Lalitakka .P.Kulkarni of Bangalore on 06/08/2016 during shravana saptah at shri Gurudev Ranade Ashram, Nimbal.

Lalitakka is called Kamala in her native house and she belongs to noble Tulegaon family. Dattatraya and Krishnabai were her parents. She had three sisters and five brothers. Since childhood she is known for her stubborn and yet affectionate nature, brilliant in her studies and spiritual inclination. She passed matriculation at young age.

Sri .Prahlad H Kulkarni - the great disciple of Sri. Gurudev R.D.Ranade became Lalitakka's life partner in June 1951. Soon after her marriage Lalitakka visited Nimbal Ashram along with her spouse and Hanumantrao(father-in-law) the disciple of the Saint of Umadi and Janakibai(mother-in-law) the disciple of Sri. Amburao Maharaj. Lalitakka received spiritual initiation from Gurudev on 16th June 1951(Rakhi Poornima).

Lalitakka carried on her spiritual practices till her last breath with Tan(body), Man(mind), Dhan(wealth) in the company of spiritual aspirants at her residence, Nimbal Ashram and elsewhere. She withstood all calamites in her life by her spiritual strength and Gurudev's grace. Even in her ripe age, took up the proof reading work of books of spiritual significance. she was engaged in inspiring, motivating sadhakas to take part in *saptahas*, serving them with tea and eatables, affectionately and enlighten them with *Athavanis*, whenever sadhakas pay a visit to her house.

A few *Athavanis* narrated by lalitakka has already appeard in Pathway to God journal. The *pathway to God,* hereby pays its humble homage to the departed soul and offers its heart-felt condolence is to the members of bereaved family and a large number of sadhakas.

May the departed soul rest in peace at the lotus feet of her Spiritual Master.

Smt. Usha Dodwad (Pune)
English Rendering by
Dr. K.B.Dabade (Udupi).

"Lalitakka" A Great Ligacy of Nimbargi (Swaroopa) Sampardaya

It is very fortunate in life to have the mind set of persuing the ultimate reality. It is much more fortunate to have the blessings and initiation by an enlightened "Sadguru" in our life. The events of life in Poojya late Lalitakka.P.Kulkarni of Bangalore proves that she had the bliss of Sadguru's Grace and the pre-ordained life course in attaining the all needed circumstances in the pursuit of her spiritual life.

The Nimbargi(swaroopa) Sampradaya has a pragmatic way of transforming our life into the *paramartha* by inculcating the path of "Sadhana" in our day-to-day life. This is the greatest evolution achieved by Shri Gurudev Dr. R.D.Ranade, His Masters and his other Gurubandhus of the Sampradaya. Poojya Lalitakka was one of the best offshoots of the tree of the Sampradaya.

There is a verse in Upanishad *'Treeni Durlabhe Loke', Manushyatvam, Mumukshatvam, Mahapursha Samshrayaha"* i.e. (1) Birth as a human being with humanity as a state of mind, (2) Urge to attain spiritual attainment, (3) and the availability of a Sadguru(Mahapursha) to lead us to the pathway to the God. All these three things are naturally happening in the life of the Sadhakas of this Sampradaya. This is more so in the life of Late Lalitakka. There are many devotees and Sadhakas along with her family members to testify these events in her life.

We, the board of trustees and the active associates of ACPR Belagavi, do hereby pay respectful homage to the departed Soul. It is really great that she took her last breath at Nimbal where her spiritual Sadguru's grace is lingering in the entire atmosphere and that itself is enough for one's attainment of Moksha. In her case she is destined to be so because of her *Tapasya* throughout her life and she came all the way from Bangalore to Nimbal despite ailing from senile problems and attained Samadhi at her Sadguru's feet. May the departed soul rest at the Lotus Feet of Gurudev.

Board of Trustees ACPR, Belagavi

List of some Marathi Books authored/edited/ translated etc; by Sri Kakasaheb G.V. Tulpule.

1. *Paramartha Patha* (1949)
2. *Tukarama: Bhakticha Dangora* (1952)
3. Sakshatkara Pathavar Tukarama Arthata Tukaramanche Adhyatmik a Charitra (1954)
4. Nau Adhyatmika Pravachane (1954)
5. Shri Sadguru Samartha Sri Amburao Maharaja Yanchya Athavani (1955)
6. Shrimad Shankaracharya - Virachita Saartha Sateepa Yogataravali (1956)
7. Santa Praneet Swarupa Sakshtkar Marga (1956)
8. Shri R.D. Ranade Yanchi Paramarthapara Vyakhyane (Bhavartha va Anuvada) (1957)
9. *Bhagavadgita : Sakshatkara Darshana* (1959)
10. Namadev: *Adhyatma Charitra va Jnanadeepa* (1959)
11. Sadhaka - *Bodh* (Shri Sadguru Bhausaheb Umadikara anchya Patratila Shikavan) (Co-author Haridas) (1961)
12. *Santachya Sahavasat* (1961)
13. Gurudeva Ranade: *Sakshatkarache Tatvajnana va Sopan* (1962)
14. *Sadhakachi Vatachal* (1964)
15. *Sadhaka - Savanda* (1966)
16. *Ekanathi Bhagawatatila Paramarthik Shikavan* (1966)
17. Jnaneshwari: *Atmanandache Tatvajnana* (1966)
18. *Sadhakachi Atmakatha* (1968)
19. *Namasadhanache Manasashastra*: Kahi sphuta Vichar (1969)
20. *Bhagavdgita Dhyana Pradhana Bhakti yoga* (1970)

21. *Dolasa Nama Sadhana - Bhaga* - I (1971)
22. *Nenivecha Megha Aani Gupta Upadeshacha Patra* (1975)
23. *Sri Gurudeva Ra. Da. Ranade Yanche Sankshipta Charitra va Tyanchi Paramarthika Shikavana* (1977)
24. *Bharatiya Sakshatkara Shastra* (1977)
25. *Sakshatkarya Hecha Shreshta Jeevna Moolya* (1979)
26. *Nemavli Vivarana* (1980)
27. *Dolasa Namasadhana Bhaga - II* (1983)
28. Shri Guruvarya Shri Ajinchya Athavni : *Radhabai Limaye Yanche Alpa Charitra va Shikavana* (1989)

Please Note :

There is corrections in calender events in the life of Late Shri Kakasaheb Tulpule published in Pathway to God Vol.50 No.4 Oct-December 2015.

Pages 53 to 56 Currect - Wrongly printed as

1) Birth	:	21.02.1890	20-02-1890
2) Initiation	:	Datta Jayanti 1911	06.02.1911
3) Niryana	:	02.06.1982	20.06.1982

'To be a Man with the Dog', or 'Not to be a Man with the Dog'? Conceptual locations of Yudhiṣṭhira and 'The Dog' in Mahābhārata

Introduction

The first part of the title of this paper appears to be a little bizarre, as it speaks of a 'Man with or without the Dog'! We are quite hopeful that the mystery of this 'Dog' will be cleared soon. The presiding question for this article is: What is or what should be the nature of 'I', the Substance, in order to satisfy all the four puruṣārthas smoothly? In other words, should the 'I', as substance, have attributes with it or not? This question brings in to focus the possibility of two types of substance conceived with regard to the journey of an individual soul in and through society—from three puruṣārthas, to the final goal of mokṣa, and they are: (i) Social Substance, which is determined by the trivarga-puruṣārthas, viz., dharmārthakāma, and (ii) Metaphysical Substance which is determined by mokṣa, the fourth puruṣārtha. In any case, the ultimate nature of the jīva (individual soul) has to be necessarily metaphysical since this substance alone could be comprehensive so as to encompass the social substance within its fold. This substance alone will ensure a smooth flow in and transition from the social goal/s to the metaphysical goal of life. That the two substances are in some sense different is found in Advaita. And that there is a single and the self-same substance runs through the social and metaphysical realms is found in Viśiṣṭādvaita. In Dvaita, we find that the substances are classified in three or more distinct ways such that they occupy their own assigned space rigidly. However, there is another possibility of the individual soul as 'substance'—that is, the so-called soul is only an attribute without any enduring underlying essence behind it. Whether this soul itself as an 'attribute' (instead

of being substance) may or may not have a further attribute, is a different question. This position is mostly held by the Buddhists.

0.1.1 Trivarga and Caturvarga Before proceeding further, let us note that the critical relation between the three (tivarga) and the final one of the total four puruṣārthas (caturvarga) in a given philosophical system will determine the nature of 'I' in it. This relation, in its two important shades (Adavitic and Viśiṣṭādvaitic, as stated above with regard to Substance) , when fully stated and grasped, will throw light on the conceptions of 'Self-identity' and 'Self's Liberation'—as whether a Man is required to be with or without the Dog at social and metaphysical levels.

For Rajendra Prasad there exists a paradox in the very scheme of puruṣārthas, and the same needs to be addressed to clear the basic ground for our analysis. Prasad's is a paradox born out of the construal of 'mokṣa' as a 'desire' itself rather than a goal or an end-in-itself. In order to set right the scheme, Prasad suggests that we must include 'mokṣa' within 'kāma' as kāma is a category of desires under trivarga. For him, 'desire for mokṣa' is a 'desire' after all even if it pertains to elimination of all desires. Since 'all desires' includes the 'desire to eliminate all desires' there arises a paradox. However, in response to this, we must reiterate that the 'given' scheme of puruṣārthas by the ancients cannot be modified as it is the given datum and we have no authority over its extant form. Further, Prasad's construal appears to be too simplistic as his rhetoric banks upon common sense understanding of 'desire'. The set theoretical notion that every set has a sub-set which is a null set is different from saying 'negation of all the elements of a set' can itself be a member of the said set. The latter contention will lead to a direct contradiction rather than solving the problem of why 'the desire for mokṣa' needs to be kept as a separate goal as mokṣa, which Prasad originally conceives. Further, it must be stated that Prasad seems to

quite forget the distinction between an end-in-itself, and means-to-an-end. Mokṣa is an end-in-itself, and when it is attained—even though there may appear a few 'means', like that of normal desires of means-to-an-end—it constitutes the final bliss without reverting to trivarga ever. Happiness or bliss from mokṣa is an end-in-itself without any means causing it, and in a specific metaphysical scheme like that of the Advaita, there is no causal connection between it and its so-called 'means'. The mokṣa-desire is known as mumukṣā. One way to understand mumukṣā is: there is no desire for the phala, or fruit of action in it. We may recall here the Śramaṇa tradition of Buddhism for the introduction of the fourth puruṣārtha, which realizes the need for termination of the social contract. For Buddhism, the root cause of suffering is 'desire'. To eliminate desire, then, one has to eliminate all desires. But then, if we go with Prasad, then to long for 'elimination of all desires' being itself a 'desire', there cannot be nirvāṇa at all.

Relation between Dharma and Mokṣa We must examine the specific relation between the dharma and mokṣa, in their social and metaphysical modes, in order to understand the problem of 'self-identity' and 'liberation'. An examination of this relation will throw light on the differing conceptions of an 'agent' (substance) in Vedānta. And in turn, it will help us understand the nature of 'agency' actually intended in the Mahābhārata. At this point a brief discussion of Social Contract and the Vedānta is in order as these two aspects are highly essential for a clear grasp of agency in Mahābhārata.

Definitions of dharma

Let us begin our discussion with some important definitions of dharma. The mention of them is intended here to highlight the spatio-temporal dimensions of dharma. (i) In Śānti Parvan (Rājadharmānuśāsana Parva) when Yudhiṣṭhira asks Bhīṣma to

define dharma, Bhīṣma says: (110/9-11):

Tādṛśo ayam anupraśno yatra dharmaḥ sudurvacaḥ|

Duṣkaraḥ pratisaṅkhyātum tarkeṇātra vyavasyati||9||

Prabhāvārthāya bhūtānām dharmapravacanam kṛtam|

Yatsyādahimsāsamyuktam sa dharma iti niścayaḥ||10||

Dhāraṇādharma ityāhurdharmeṇa vidhṛtāḥ prajāḥ|

Yatsyāddhāraṇasamyuktam sa dharma iti niścayaḥ||11||

"It is most difficult to define Dharma. Dharma has been explained to be that which helps the upliftment of living beings. Therefore, that which ensures the welfare of living beings is surely Dharma. The learned Ṛṣis have declared that that which sustains is Dharma"

(ii) Karṇavadha Parva 8/49.50:

Dhāraṇāt dharmamityāhurdharmo dhārayati prajāḥ|

Yaḥ syāddhāraṇasamyuktaḥ sa dharma iti niścayaḥ||50||

"Dharma sustains the society. Dharma maintains the social order. Dharma ensures well-being and progress of Humanity. Dharma is surely that which fulfils these objectives."

(iii) Jaiminī-Pūrva Mīmāmsā: I-2:

codanālakṣnoऽrtho dharmaḥ||1.1.2||

"Dharma is that which is indicated by the Vedas as conducive to the highest good."

(iv)Vaiśeṣikasūtras: Kaṇāda: "That which leads to the attainment of abhyudaya (prosperity) and Niḥśreyasa, is Dharma"

(v) Bhīṣma tells Yudhiṣṭhira: "Whatever brings in conflict is adharma. Whatever brings in unity and harmony is Dharma."

(vi) Yogi and the Scorpion Story: "Dharma is a natural instinct in all of us that stimulates us to act at a sub-conscious level without thinking."

(vii) Bhīṣma tells Yudhiṣṭhira: "In the fourth age of Kaliyuga, Dharma becomes adharma, and adharma becomes Dharma."

(viii) Śrīmad Bhāgavatam 5-18-9: Prahlāda says: "May there be peace in the world. May the wicked become peaceful and gentle. Let all people pray with their hearts for peace and mutual well-being. May our minds resort only to that which is auspicious and good. May our thoughts be fixed on Lord Viṣṇu without any selfish motive."

1.1.2 Orientation The concept of 'Dharma' occurs in so many different contexts with a number of different and distinct connotations that the question arises in mind: how do we understand Dharma? Different writings on 'Dharma' have attempted understanding the same, yet there seems to be little or no significant breakthrough achieved in making up a meaningful cohesive whole. Concept of 'dharma', no doubt, is central to the understanding of the concept of 'agency' because, dharma as 'property' imparts the action-energy to an agent; and dharma as 'duty' imparts 'direction' to this energy.

Basically, Mahābhārata is an illustration of 'deviation' from the set dhārmic terms of Social Contract, and the consequences of such a deviation. Mahābhārata is also a story of preventing such deviation, since it unfolds the main incentive for dhārmic life, the incentive being 'mokṣa'. Of course, this incentive does not preclude punishments or other instruments, such as deterrence, and/or mundane motivations to dissuade one from violating the contract terms.

The social contract is the most primitive (sanātana) agreement; and it hinges upon the dharma (duty as agreed upon) of two types viz., that which is essential for any sustenance of collective life, like non-killing; and that which is welfare-oriented, including duties

classified on the principle of division of labour, etc. The former may be called as sāmānya (universal) and the latter as viśeṣa (specific) dharma. The rationale for this arrangement is necessitated by the conflict that arose due to the natural needs for artha and kāma of different individuals. Division of labour resulted in varṇa dharma, and āśrama dharma is the result of stages of one's life span. Since the injunction is to perform duty in its totality in an absolute manner, such a totality of dharma as duty is expected to become an inborn and inseparable property or 'guṇa' of an individual. The character Yudhiṣṭhira in Mahābhārata illustrates such an inseparable existence of his soul (substance, consciousness) and its property (attribute), which is Dharma.

1.1.3 The Mahābhārata Action without an agent is inconceivable. Even in Buddhism, where 'action alone' without an enduring agent is the ruling principle, an ad hoc agency is conceived as far as transmigration and rebirth are considered. If there is no agent for an action, then the so-called action would not be an intentional 'action'.

What is Itihāsa? It is said that "Dharmārthakāmamokṣāṇām upadeśasamanvitam| pūrvavṛttam kathāyuktam itihāsam pracakṣate||" "Itihāsa is a narration of happenings of the past combined with guidance for (future action), as a synthetic statement of dharma, artha, kāma, and mokṣa, in order to protect the same." Itihāsa and purāṇas are considered as the fifth Veda, according to both Śruti and Smṛti: Bhāgavata 3.12.39 says: "itihāsa purāṇāni pañcamam vedam|; 1.4.20 itihāsa purāṇam ca pañcamo veda ucyate|" Manu Smṛti says: 3.232 akhyanān itihāsamśca| Kallūka Bhaṭṭa, a 12th cent commentator on Manu Smṛti, says: Itihāsan Mahābhāratādin...Thus, Mahābhārata makes up a story of 'action', and 'intentional acts'.

1.1.4 Mokṣa in Mahābhārata The concept of mokṣa is an ontological human goal. Setting of such a goal is what makes Mahābhārata a story of great import with an emphasis on dharma as a way to deal with all social concerns in consonance with mokṣa. To understand the nature of the 'agent' behind intentional acts ordained by dharma, we must understand at least two philosophical theories of 'mokṣa', viz., that of Advaita and Viśiṣṭādvaita.

to be Continued in next issue....

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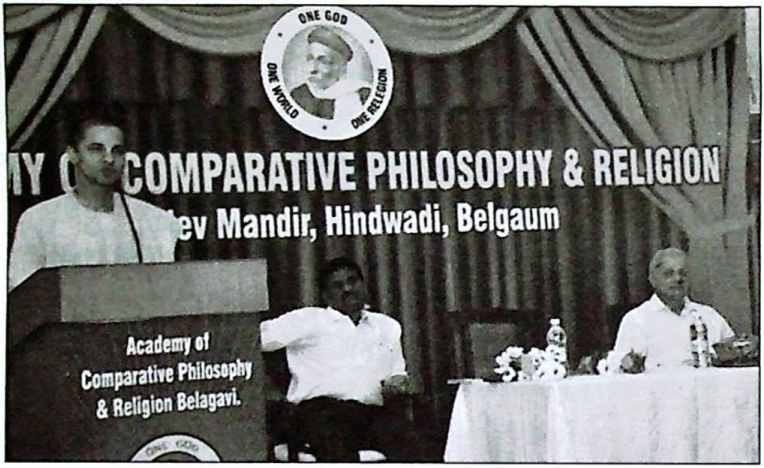
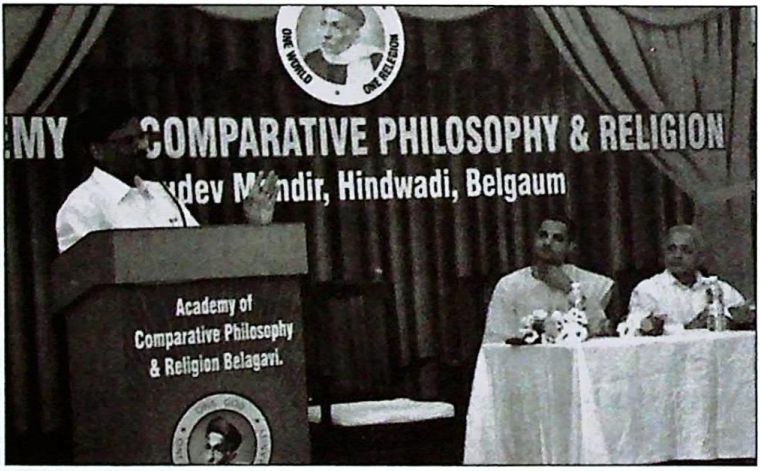
Activities of ACPR

The great saint lorriate Tulasidas Jayanti was observed at ACPR on 10th August 2016: Dr. S. M. Gangadharayya addressed the gathering and H. H. Jiva Pandit Das Prabhuji of ISKCON graced the occasion with his holy presence and appraised the need to understand the life and messages of great saints like saint Tulasidas...



H.H. Jiva Pandit Das Prabhuji of ISKCON



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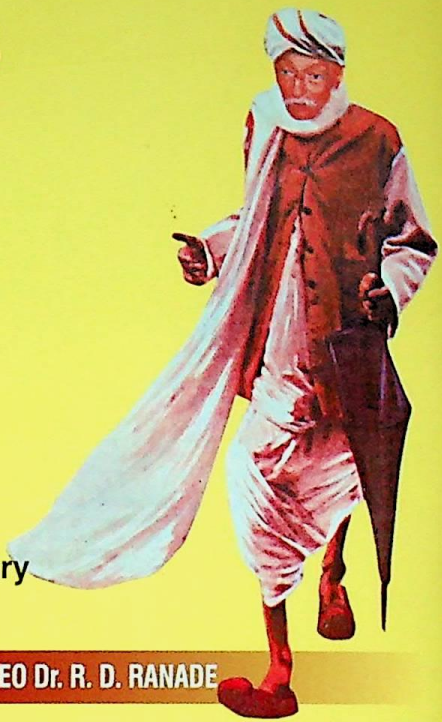
FOOTPRINTS ON THE SANDS OF TIME



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-Prof. N. R. Deshpande

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